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888 [561] [181] grades except in the broadest sense, as the term for "younger" covered everyone from infants to people in the prime of life. The terms, however, indicate a keen consciousness that those who have passed their prime are distinct from those who are still developing or are at the height of their physical powers.

The Trumaí believed that it was good to be young, vigorous, and strong, while advancing years were a stigma. Quain always met with a stout denial whenever he suggested to someone that he was older than someone else. An old person, they said with contempt, was one who did not bathe or shave the crown of his head any more. Mayuva did not [626] bother to bathe one morning and was derided by Kerami, who accused him of being old. A short time later he reappeared freshly bathed.

[162] While several individuals were considered "older," the only ones who fell into the Trumaí category of true old age were Matiwana and Yahu. The latter's status was further lowered by the fact that he was con- [563] sidered to be a Kamayurá; his father was a member of that tribe and he had a son living with them. However, Yahu was still sexually potent and a full participant in the economy.

[195] A person of truly advanced old age was called *dewan*. This term, which has uncomplimentary connotations, was applied only to men "whose penis is dead" or to women past menopause. Matiwana was the only person of either sex who fitted the *dewan* category. The only tasks for which he was suited were light craft work, gathering firewood, and an occasional fishing trip. He was, however, the fount of nearly all Trumaí ceremonial knowledge. Matiwana was well cared for by his son and by his household. The son's affection and loyalty to his father were deep, and he was the old man's constant companion. The rest of the villagers remained aloof from Matiwana.

888 The Trumaí abhorred the thought of their own future old age, and 554 they transferred some of this fear to the persons of the aged. Status [756] declined with age, and Matiwana had his ceremonial lore and shamanistic skill to thank for what position he still maintained.

Death

768 Neither the village site nor the house of the deceased had to be 764 abandoned following death. Burial took place in the village plaza. The corpse was interred lying on its back in an extended position, wrapped and bound in its hammock. Numerous cooking utensils, including a *ja'meo* (ceramic griddle for baking *beijú*) were buried with both male and female deceased.

765 No deaths occurred while Quain was in residence, but mourning was still going on for a man who had recently died. The burden of mourning fell on the female relatives of the deceased. The only observance in-

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cumbent upon the males was a prohibition against wearing body paint for several months after the death. This ban extended to women, also. In addition, the female mourner could not sing in any of the ceremonies, and she cut her hair immediately after the death. Marriage was also forbidden her during the mourning period. (Autu came under censure as she had married her dead husband's sister's son — which at any time was reprehensible — even though her hair, cut when he died, had not yet grown back.) The woman was also required to wail occasionally for the dead person during the time of mourning, and she made flat mud discs, about one inch high, in the village center. Quain never found out the reason for this, although Kayaru made several of these markers for her dead brother. No special reverence or respect was given to the markers as they were usually demolished during the wrestling matches.

Recreation and Amusement

Trading sessions have been referred to as "games" because they are a form of amusement, but this appellation is in a way misleading, as the economic aspect of the "trade game" is very important. Actually, except for the intertribal spear-throwing contest, the only organized recreation is wrestling, and this is immensely popular throughout the whole upper Xingú area.[4] Wrestling matches were especially frequent during intertribal visits and ceremonials. These occasions aroused keen interest, and competitive spirits ran high, but the onlookers made it a point of etiquette to show no partisanship, and the contestants made every effort to conceal latent intertribal hostility. They were always friendly to each other, and at the end of the match they exchanged a friendly embrace. This was not necessary between fellow Trumaí or close kinsmen of different villages. The most effusive behavior was always shown toward those who were most disliked and mistrusted.

Wrestling matches always took place in the afternoon. All that was needed to start a match was a quorum of four or five men. These small bouts were usually informal and more in the nature of practice than competitive contests. When most of the men were in the village the contests attracted more attention and required more preparation. Bodies were painted and arm and leg bands were worn. The hair was usually combed and plastered down.

The men lined up on the log in the men's circle or brought stools. The women and young boys watched from the periphery. Uninitiated boys were not allowed to take part in the men's wrestling, but the older ones were generally permitted to sit with the men.

Each wrestler tried for a grip by grabbing at the body of the other. A variant of the half-Nelson was frequently attempted. The match

[4] Cf. Galvão 1949, p. 44.